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utilize other decorations, she was obliged to seek another woman entitled to make the particular decoration and buy the right of her.

There was a similar specialization for men. When a young man was found to have an especially good voice which was heard above the others in the songs of the society dances, he was encouraged to buy singer rights in dances of both a sacred and a secular character. Although they were obliged to make payments either to existing singers or to the owners of bundles, their rewards far exceeded the initial costs. Their training included information relative to the ceremonies that were being performed, and they received recognition comparable to that shown those who had directed a number of successful war expeditions. In council, their authority was as great as those who had directed war parties, summer buffalo hunts, or eagle-trapping expeditions.

Those who could tattoo or paint designs appreciated by the people of the village were highly regarded and received a considerable amount of goods for their services. There were usually at least two skilled painters in each village, and they were expected to belong to opposite moieties. A man of one moiety would go to a man of the other moiety to have a robe, shield, or clothing painted either according to his particular inclination or with specific designs of things dreamed of. Each warrior had one or more shields made of buffalo hide taken from around the neck, and these were used universally by the Mandan for protection against arrows and spears until guns became more universal. The designs were believed to offer supernatural protection, and their potency was considered to be enhanced when the design was painted by a man of the opposite moiety, since there would be a payment to the "father" who would pray for the "son's" success. These painters were held responsible for the proper painting of the characters represented in the Okipa and received much property for their services. If they were otherwise sensible men, they enjoyed the same status as those who had been successful in other pursuits.

The arrowmakers were highly regarded. Although all males usually made arrows, some were employed specially for arrow-making. These were the older men of the lodge who had passed

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the prime of life and others who, having been crippled either in warfare, hunting, or other active pursuits, were unable to carry out the work normally performed by men. The older men of the lodge usually made the arrows used by the men of the household, and ten arrows complete with heads and feathers had the value of one unpainted robe. Young men of the lodge paid the older men for the right to learn the techniques of arrowmaking. The Mandan in 1929 remembered two men who had been crippled, one when his leg was broken by a wounded buffalo, the other who had had a femur bone shattered by a bullet and who had spent much of their time preparing arrows which they sold.

Another class of people who were highly regarded were the storytellers. The art of storytelling was highly developed; the stories had a variety of themes and were highly formalized. One paying for the right to have a story told was expected to repeat the story after the informer until it was learned in complete detail. The customary way of buying the story was to have a feast and a supply of tobacco mixed with red willow bark prepared before calling the informer in to relate his stories. The stories were of a semisacred character, and many dealt with the exploits of distinguished persons who had once lived in the village or tribe. It was considered improper to relate sacred myths belonging to others unless the informer was an owner in the particular rites, in which instance the buyer was expected to have enough robes and other goods so that each person having rights in the story would receive pay even when only one of their member was relating the story. The actual storytelling was then held at a later time when the informant could be alone with his pupil.

There was considerable traditional lore not actually associated with any ceremony at the time this study was being made. Informants were of the opinion that these myths once were associated with bundle rites now extinct and that the stories had continued as common property of the tribe. These stories have to do with such mythological characters as Corn Silk, Buffalo, First Creator, and the Snakes. Both men and women were storytellers, and they were highly respected as possessors of important tribal lore. They enjoyed intimate con-